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Of god & man but with out penitence  
And confession with feith and vniuersal  
Of dedely synners presumptuous to accede  
Vn to the holy mysterie in dede  
He etith & drynkith his dome to hym for sothe  
Eche dedely synner that cursidly so dothe  
But we therfore that many day before  
With confession of oure synnes soore  
With penitence are chastysid & made thynne  
With leane lent and fast ageyn oure synne  
With almesse doyng & bitter teris weppng  
And fro synnes sluggye & fro sleppng  
Are clene y-wasche with outyn foul infection  
Than in the day of holy resurrection  
Of oure lord we to his borde accede  
In feyth catholique with flesh & blode vs fede  
Of the vnsportyd lambe of crist iesu  
Not vn to dome but to encrease of vertu  
We it receyue to remission of synne  
Finally the blisse of heuyn to wyne  
That is callid helthfull beatitude  
It for to take with the hoole multitude  
Of ioy & blisse to alle oure reparation  
We take this fest as to oure preparation  
And thus my frendes it nedith you to do  
These textis and resons for to consent vn to  
Whan this peple in general had perceyuid  
The queneys wordes & specially conceyuid  
These textis holy & trew exposition  
Her wyse wordes of trew humble condition  
They coude answere in no maner wyse

b.iii.



For ripe sentence with wordis ware & wise  
But when they knew the chirchis institutions  
From thens forwarde to therecutions  
Of holy chirchis rite & gouernaunce  
They toke to them this gentil obseruaunce  
In perceyuing of this helthful mystery  
And kept it forth with conscience good & mery

*Pzeterca in aliquibus locis. & c.*

**A**nd in Scotland also in dyuers place  
Men ther were A trowe for lakke of grace  
Ageyn holy chirchis cōsuetude  
That vsid to sey myll that peple rude  
With out the chirchis powere & licence  
Abhoiable was this insolence  
The which mylle vse this blestid holy qwene  
In that erroure in no wyse wolde sustene  
In goddis cause she sette her hert on fire  
With al her study it was her hole desire  
For to destroye & bryng to nowght þ rite  
That after ward none durst in soyl nō site  
So presume of that secte appere  
In alle the londe of scott<sup>e</sup> ferr ne nere  
Also they vsid ayens the reuerence  
Of holy sonday a geyn cristys cōplacence  
In seruile werk<sup>e</sup> to be laborious  
But the qwene deuout & vertuons  
Shewyd theyr defaut by autozite  
And by reson to ech in his degre  
Seyeng thus that crist<sup>e</sup> holy day



which is sonday was ordeynyd this is no nay  
For crist high blestid resurrection  
That every cristen man shuld haue affection  
It to haue in laude & veneration  
That we shuld do noo werk nor operation  
That were seruile for fro seruilite  
Of the fende his bondage & poooste  
we were bought as wel we knowyn alle  
Thus are we fre after that we were thzalle  
That day we shuld be deuout & holy  
Keppyn vs fro nycte synne & foly  
This affermyth the pope seynt gregory  
wher he seyth thus in his deuout story  
In the sonday no man put hym in pzease  
For seruile werk but fro that labowr cease  
Insist to prayer in al maner wise  
In gostly labour shuld he so deuise  
That if owght of vice and insolence  
By six dayes befoze of negligence  
In the hole weke it happynyd to be done  
That in sonday that cometh after sone  
Of cristis risyn shuld be expiation  
Clene by pzater in gostly consolation  
And seynt Gregor the pope & holy clerk  
A certeyn man for an erthly werk  
Done on sonday espied in pzobation  
He smote with cursyn & strait increpation  
with hert blamyng & them that hym also  
So conseylid & styrid hym ther to  
He flogid them for to be denouncid  
By .ii. monethis cursid it was pnouncid



In oppyn chirch this was his decre  
 Til it was correcte it wold no other be  
 whan the resons of the qwene deuout  
 wel autozised were thus brought about  
 They were cōcludid & cōwd not ageyn say  
 But that they must kepe holy the sonday  
 fro werk serutle & so they did in deede  
 fro thens forwarde the better for to spede  
 And forther moze vnlesful mariagē  
 Of stepmodres had yep in vlagē  
 And that a man shulde wedde his brotheris wife  
 After that he was passid fro this life  
 These were bled & therfor the qwene  
 These cursid bles she coude not sustene  
 And seyde that all feythful peple must  
 Her cursid vse for sakyn & her lust  
 And as dethe such marriage escheu  
 And to good vse conforme them in vertue  
 And in that lond were many thinge mo  
 Of wikkid rite & cursid vse also  
 Agern the chirchis goodely ordynance  
 which in that counsel by her gouernance  
 were adnullyd dāpnid & castate  
 And fro thoo bowndes fully extirpate  
 Out of the realme by her prouidence  
 Such was her witte prudence & sapiens  
 Explicit scda distinctio & incipit tertia  
 Cum enim de salute. & c.

**A**lso moze ouer when she of soules helth  
 And wisdomē spake & of gostly welth